

THE TRADITIONAL ANGLICAN NEWS

APRIL 15, 2016

VOLUME 4, ISSUE 4

Fr. Robert's Remarks



FR. ROBERT MANSFIELD, SSC
VICAR GENERAL

Greetings; the Lord be with you!

Recently, I received a letter—a copy of which with his permission—you may find on page 7 of this issue) from Fr. Byron Woolcock regarding his anniversary ordination. He celebrates 50 year as a priest on Sunday April 17th. Fr. Byron has served in places from Dawson City in the Yukon to Ecum Secum, Nova Scotia, and Spaniards Bay, Newfoundland, as well as points between, settling finally in his “retirement” near Madoc, ON.

I offer him the assurance of our prayers and best wishes as he reaches and celebrates this milestone of having served for a half century as a priest. Having said and done that, I trust that his prayers and gentle and kindly advice will be with us for many more years.

A couple of appropriate bookmarks accompanied Fr. Byron's letter. These bookmarks were imprinted with a picture and a verse from the Scriptures—one from the Psalter; the other from the Book

(Continued on page 13)

Fr. Charles Warner: A Whitsunday Sermon



FR. CHARLES WARNER

The Feast of the Holy Spirit's descent upon His Disciples

Epistle: Acts 2: 1-11. Gospel: St. John 14: 15-31.

When the “day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind and it filled all, the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance” (Acts 2: 1-4).

The Holy Spirit: A Gift to Us through Christ

Whitsunday or Pentecost is commonly referred to as only second to the celebration of Easter in the Church calendar. Pentecost is the feast of the Holy Ghost's descent upon humanity. We learn about the day of the Pentecost from the Acts of the Apostles. It has been referred to as the birth of the Church. It is at this point in time that the Gospel message, the Good News of Jesus Christ, is brought out from Jerusalem to the rest of the world. It is the moment when

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Fr. Charles Warner: A Whitsunday Sermon

humanity is touched by the divine and able to grow with a new spirit deep within them. Because of Pentecost, our world has changed.

The question is, of course, how so? Pentecost initiates a new era for the world. Christianity was now proclaimed. It was the starting point. The old “Hebrew” Covenant was now replaced by a new “Christian” Covenant. After Jesus had ascended into heaven, the Holy Spirit was gifted to his followers, the members of the new Covenant, to teach them “*all things*” (Jn. 14: 26), and remind them of what Jesus had taught them.



What was to propel the early church, as well as all the faithful who would follow, was the power of the Holy Spirit. But what was the Holy Spirit? Based on Scripture, we learn that the Holy Spirit was God's gift through Christ to humanity and its responsibility was to uphold and inspire the Church, the faithful, until He returns. This gift came through Christ who dwelt among us.

Certainly the second and third persons of the Trinity work as one. As matter of fact, Christ's redemptive work cannot be considered separate from the Holy Spirit's work of sanctification. After all “*The Word took flesh,*” said St. Athanasius, “*that we might receive the Spirit*” (On the Incarnation and against the Arians, 8, P.G. xxvi, 996c). It is perhaps reasonable to think that the entire purpose of the Incarnation of Jesus Christ was to bring the Holy Spirit into the world; launching the Christian era on Pentecost.

It would take the trauma of Jesus' death on the Cross for the Disciples to experience the rather large and powerful spiritual force; which is the Holy Spirit. After all, Jesus had promised that He would send his Spirit to guide them once He had departed. And indeed it did drive them out of that upper room and into the highways and byways of the Middle East and Mediterranean. They suddenly were given the power to speak with boldness and clarity. They were now able to teach the Truth of the Gospel; which was that Jesus had risen from the dead.

On that first Whitsunday, even the most sinful individual was offered a new life in the Spirit. This day also coincided with the Jewish calendar's Feast of Weeks or *First Fruits* (Exod. 23:16), and it represented both a new beginning and a new time to harvest the first fruits of the Christian Mission. It was the Disciples time to tell the story about the Crucifixion and Resurrection of Jesus Christ. Truly, with the help of the Holy Spirit they now had gone from weak deniers of Jesus into bold witnesses who could proclaim, that in Christ, we are free from both sin and death.

Fr. Charles Warner: *A Whitsunday Sermon*

The Holy Spirit: The Gift to Us of Order and Peace

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14:27

We learn from the early Church Fathers that the Holy Spirit is active in humanity. It is the same Spirit that was active in Creation at the beginning, and is now active in nature. God's Spirit is the *Spirit of order and peace* and not of confusion and conflict. He brings order into our lives, as well as, peace, happiness, humility etc. etc.

God, through Christ, and through the Holy Spirit, sustains the faithful in every aspect of their lives, both in good times and in bad. God's Spirit is an enduring Spirit. St. Ignatius reminds us that, "*where Christ is, there is the Church*" (To the Smyrnaeans, viii, 2) and St. Irenaeus adds that, "*where the Church is, there is the Spirit and where the Spirit is, there is the Church*" (Against the Heresies III, xxiv, I). The Church being the Body of Christ is also the temple and dwelling place of the Holy Spirit.

And it is on Pentecost, on Whitsunday, that we are reminded of the challenge before us each and every day. It is a time to reflect, pray and give thanks for the strength we are given to meet our trials and tribulations. In these situations, the Holy Spirit is present and quietly and calmly going about its business. The Holy Spirit is that still small voice of calm in our deepest inner selves. Truly, the Holy Spirit is a gift to us of order and peace for our moments of helplessness.

The Holy Spirit: The Divine Indwelling

After experiencing the trauma of witnessing the death of their spiritual leader, the Disciples were graced by the indwelling of the Holy Spirit. This indwelling provided them with the peace they needed to move forward. Indeed, it was the peace which passes all understanding. Frightened and unsure, as they may have been, they seemingly could now cope with all the struggles that would challenge them.

And it was from this Transformative experience that Christ's Church grew and spread throughout the world, defining itself inwardly and outwardly, sharing the mysteries of faith through both Word and Sacraments. After all, the "*Spirit is the*



Fr. Charles Warner: A Whitsunday Sermon

agent by which we come to faith” (1 Cor. 12:3) and we live our faith with the help and guidance of the Holy Spirit; which works through us. It is in this awareness that we the Church, the body of Christ, continue to celebrate our faith.

As faithful members of Christ’s Holy Catholic Church, we are *by divine appointment, the perpetual abode and permanent home of the Holy Spirit of God* (Vernon Staley: *The Catholic Religion*, page 127). The Holy Spirit lives in us and affects us both collectively as a community and as individuals. Such grace frees us and enables us to be open to our personal gifts from God; gifts which are diverse and unlimited. It should be recalled that at Pentecost the tongues of fire were ‘*cloven*’ or divided and descended separately upon each one of the Apostles that were present. St. Paul points out that there, “*are diversities of gifts but the same Spirit*” (I Cor. 12: 4). He also tells the Church in Corinth that the greatest gift of the Holy Spirit is love. Of course, Faith and Hope were close behind in importance; nevertheless the greatest gift is love.

. . . WHAT

GOD DID

FOR THE

APOSTLES

HE DOES

FOR US. .

The Holy Spirit dwells not only in us inwardly, but also outwardly through our expression of faith. We see Him in the sacraments, the blessing of baptism and the celebration of the Eucharist. Indeed, God's Holy Spirit is in each of us through our baptism and confirmation. The Holy Spirit is ready to help, strengthen, and save every one of us. If we persistently call upon Him for help, He will incrementally make us better people and more Christ-like. He will prepare us for Heaven.

The Holy Spirit is the Spirit of God in Christ, the Eternal Spirit, who worked in Creation and on the day of Pentecost, as well as in us now. He has been with us since our Baptism. He was with us as we grew up; teaching us all about what is good in the world and helping us in our choices. He taught us to pray and filled us with peace and happiness. On Whitsunday we are reminded that this is the gift that our Master, Jesus Christ, left us.

The Holy Spirit is a gift not only to the faithful but to the world as well. The world may be wicked, but to God the world is beautiful and good. He tells us this (Gen. 1: 31). The great sadness is that the world is stained with sin. Fortunately the Holy Spirit is at work in the world to confront the nature of evil and sin! We may not see it, and it very well may be going about its business quietly, but it is there and it is mighty.

Remember dear brothers and sisters, what God did for the Apostles he does for us. The Holy Spirit helps us throw off sin and cowardliness and start living the life of the Gospel. The Holy Spirit supports us in our struggle against temptation, to turn us away from sin and walk toward righteousness. The Holy Spirit comforts us when we are discouraged or fearful. The Holy Spirit guides us as we begin to start living for God. Truly the Holy Spirit resides in each of us completely and it is our Christian duty to put Him entirely to work in both our lives and in the lives of others.

Fr. Charles Warner: *A Whitsunday Sermon*

The Collect for Whitsunday:

God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit: Grant us by the same Spirit to have a right judgement in all things and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.



Bonnie's Reflections: *A TALE OF TWO KINGS*



MRS. BONNIE IVEY

A neighbour rapped shyly at our back door. "I think there must be something wrong with my bible," she said. She had never read her bible before, but began at Genesis. She was shocked at reading about Lot's incest with his daughters. (Gen. 19:30) "I thought the bible was supposed to be about *good* people!"

Flawed humanity is everywhere in the bible, just as we experience in our own lives today. Saul and David were both kings, both flawed heroes. The prophet Samuel anointed each as king, as we read in 1 and 2 Samuel. Only David, however, was called "a man after God's own heart" (Acts 13:22, 1 Samuel 13:14), that is, a man in accord with God's will. To be in accord

means **to be in agreement in will, opinion and action**. Samuel's role as prophet is to be God's mouthpiece, relaying God's orders to the king.

Saul first seemed to be a modest, even reluctant leader. He hides in the baggage tent rather than face the assembly when Samuel is about to present him as "the man God has chosen." After his first victory against the Ammonites, Saul gives glory to God. At a later time, the people are threatened by the Philistines, with a much greater force. Things go badly. Saul is commanded by Samuel to wait at Gilgal for seven days, when Samuel will arrive to offer sacrifice for the troops. Samuel does not arrive, and his troops are "quaking with fear". They begin to desert. (1 Samuel 13) Saul decides to make the offering of the sacrifices himself, usurping Samuel's priestly function. Before Saul has finished, Samuel arrives, asking "What have you done?" Saul tries to justify himself. "You didn't come...I thought...I felt compelled..."

Similarly, when commanded to eliminate the Amalekites, destroying all their possessions and livestock, Saul disobeys. He makes a prisoner of their king. Keeping the best of the flocks and herds, he destroys only the weak animals. Saul then sets up a monument honoring himself. Samuel arrives and asks, "What is that bleating of sheep and lowing of cattle?" Saul says *the soldiers* brought them for a sacrifice. "I *did* obey," he insists.

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Bonnie's Reflections: A TALE OF TWO KINGS

"You rejected the word of the Lord, and he has rejected you as king over Israel!" replies Samuel. Saul admits his sin, but says he was afraid of the people. He begs Samuel to honour him now in front of the people. Clearly power and public image are more important to him than obedience. As Saul's reign continues without God's blessing, the young David, God's chosen, slowly emerges as the new king. Saul's jealousy and eventual madness bring him to persecute David, yet when Saul is killed, David genuinely laments the fall of God's anointed.

David seems larger than life; serving at court, later as a hunted outlaw, finally arriving at the throne. He was both warrior and musician, writing psalms which express the full range of human emotions. Establishing Jerusalem as his city, he settles in with his many wives and concubines. But one night, he looks out from his rooftop patio and sees a woman bathing. It is Bathsheba, wife of his military officer Uriah. David's servants are sent to bring her to his bed. Not long afterward, she sends him a message: "I am pregnant." Clearly the child is David's.

Now David chooses to hide their sin. First he calls Uriah home from the battleground, and gets him drunk, attempting to persuade him to go refresh himself at home with Bathsheba. But soldiers like Uriah believed they must refrain from sex in order to keep God's blessing, and all their energy, for battle. Uriah camps out on the floor of the servant's hall.

So David sends Uriah back to fight. A cruel detail is that Uriah carries sealed orders to his superior Joab, ordering him to put Uriah in the hottest part of the battle and withdraw support, dooming him to death. When news of Uriah's death comes to David, he tells the messenger "Don't let this upset you; the sword devours one as well as another." After a show of decent mourning, Bathsheba becomes David's wife.

Samuel is dead by this time, and a new prophet, Nathan, is sent by God to confront David. He starts by telling a story about a greedy rich man, with huge flocks of sheep, who kills the one lamb owned by a poor man to feed a guest. "It lived with his family, drank from his cup, even slept in his arms. It was like a daughter to him." David, that former shepherd, is enraged. "The man who did this deserves to die!" he cries.

"*You* are the man!" replies Nathan. He speaks out the things David had tried to keep secret. God has seen, and the prophet knows. David's response is different from Saul's. "I have sinned against the Lord," he says. Here lies the difference between the two kings. David repents. He does not argue the rightness of his own actions, but acknowledges the rightness of God's requirements. (2 Samuel 11 and 12) Although David must live through the consequences of his sins, he is restored, forgiven, and still God's chosen king.

We should read Psalm 51 in this context. The man after God's own heart is not sinless, but one who repents and seeks restoration of a relationship with the righteous Lord.



"YOU ARE THE
MAN!"

Fr. Byron William Woolcock, T.D.C., O.H.I.: 50 year a Priest



**FR. BYRON
WOOLCOCK, TDC**

Dear Friends:

April 17th, 2016 is my fiftieth year as a priest. On that date in 1966 I was ordained to Christ's Sacred Priesthood by the Rt. Rev. H.H. Marsh, Bishop of Yukon, in St. Paul's Church, Dawson City, Y.T.

My first thought on this occasion was a quote by James Michener; "There is a subset of old men who may say they have fifty years of experience when what they really have is one year, repeated fifty times!" Certainly, on having been made deacon by the Bishop of Montreal the previous year, and then heading westward to surely convert the whole Yukon Territory, Michener's quote was a real possibility! However, one fact I have learned as a priest is Joyful Gratitude, for so many things, events and people. Thus, a poem I knew long ago seems to fit:

Life is but a Weaving (The Tapestry Poem)

My life is but a weaving
Between my God and Me
I cannot choose the colors
He weaveth steadily.

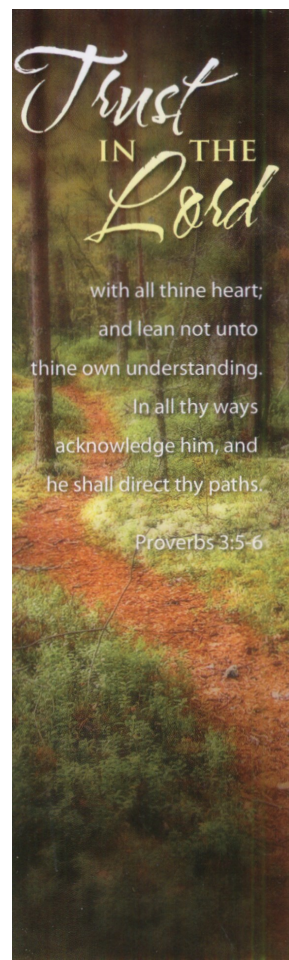
Oft' times He weaveth sorrow;
And I in foolish pride
Forget He sees the upper
And I the underside.

Not 'till the loom is silent
And the shuttles cease to fly
Will God unroll the canvas
And reveal the reason why.

The dark threads are as needful
In the weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned

He knows, He loves, He cares;
Nothing this truth can dim.
He gives the very best to those
Who leave the choice to Him.

Here, of course, the threads of gold and silver are the so many dear people across Canada who (finally!) taught me that the folks I thought I was ministering to were actually ministering to me far more. For me such people clearly blended with the Anawim of the Bible. These simple, humble and faithful People of God are led by Blessed Mary in their faith, hope and trust in God's Mercy, Justice and Promise. Certainly too we are closer to those who have gone before us in faith



Fr. Byron William Woolcock, T.D.C., O.

even more than when we shared life on earth. My parents, Bishop Alfred and Mother Eleanor, witnessed fruition of their own humble light in the family life my sister Gwen and I were blessed to share with them and continues on to our own dear children and grandchildren. My dear wife Susan has been my partner in life and ministry almost as long as I have been a priest. My own life tapestry would be neither so beautiful nor strong but for the sharing our unconditional love together, day by day.

Since 1979, I have been a Franciscan. Joyful gratitude also to my Brother Guardian Nicholas Lawrence and all the Brothers and Sisters who have helped me along The Gospel Way. To my long- time friend and Vicar General, Father Mansfield, and Joyce, who have helped guide me patiently and pastorally among "the changes and chances of this mortal life". Joyful Gratitude also to my Archbishop, The Most Rev. Father Mark Haverland, who so graciously received me back into the fullness of Catholic Faith and Order. Thanks to Father Frederick and my fellow priests of the Order of the Holy Innocents witnessing, day by day, the sacredness of all human life from conception to natural death. Finally gratitude to you, my friend, who reads this letter and, with so many, are a truly golden thread in the tapestry of my life. (Phil. 1:2-6)

Please know you are all in my prayers, joy and love, day by day and beyond.

Fr. Byron T.D.C.



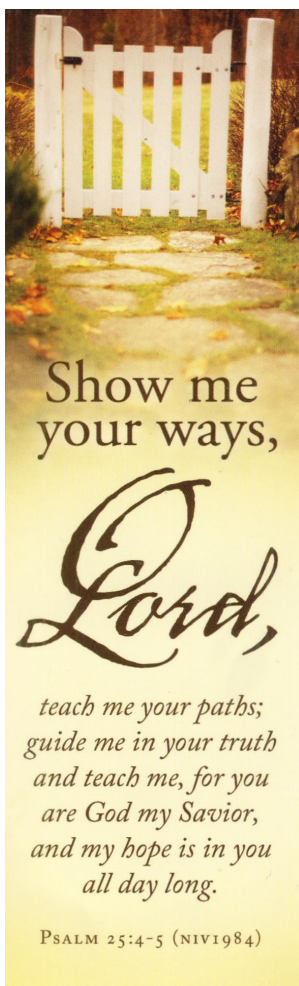
The Rev. Vernon Staley: The Christian Way



The Rev. Vernon
Staley

I believe in the Holy Ghost. The Holy Ghost is the Third Person of the Blessed Trinity : He proceeds from the Father and the Son, and with them is to be worshipped as God. The Holy Spirit is in all things equal to the Father and the Son. We are not to think of the Holy Spirit as a mere influence or quality, but as a Divine Person.

The Holy Spirit is the Lord, and the Life-Giver. All life in nature and in grace is His Presence and gift. In the account of the creation of the world it is said, that "the Spirit of God moved upon the face of the waters." These words signify that, by the Presence and power of the Holy Spirit, the works of creation were brought to perfection. It was the Holy Spirit Who overshadowed the Blessed Virgin Mary, thus enabling her to





The Rev. Vernon Staley: The Christian Way

conceive the Lord Jesus in her womb. On the day of Pentecost, the Holy Spirit came down upon the Church, to fill her with Divine life, as the mystic body of Christ. When we were baptized of water and of the Spirit, we were made members of Christ. God the Holy Ghost dwells in all the members of Christ, that is to say, in all Christians, who have not lost this great blessing by wilful and continued sin.

The Holy Catholic Church. We pass from belief in the Holy Spirit to speak of the Church, because the Church is His temple ; as it is written, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” The Holy Spirit took up His abode in the Church ten days after the ascension of Jesus Christ. We keep Whitsunday in memory of this great event. We confess that whilst Jesus Christ is the Life, the Holy Spirit is the Life-Giver; that is to say, the Holy Spirit applies to mankind the work of Christ. And this the Spirit does in the Holy Catholic Church. The Church is thus the home of the Holy Spirit.

The work of the Church is to guard and teach the true faith of Christ, and to convey grace to mankind. The Church is thus a great treasure-house, and the Word and the Sacraments comprise her treasure. By the Word and the Sacraments, we mean grace and truth, which are the great spiritual necessities of every man. “Grace and truth came by Jesus Christ,” and He has placed them in the keeping of His Church, for the benefit of mankind. Thus the Church is the sphere of grace and truth. If we keep within the Holy Catholic Church, these great gifts are assured to us: if we leave the Church, these gifts are uncertain. In the Church we are within the covenant.

The Church is the mystic body of Christ, of which He is the Divine Head. Of this body of Christ, the baptized are the members, and the bishops, priests and deacons are the ministers. Our Lord has committed His treasures of grace and truth to the ministers of the Church as His stewards, that they may dispense them to the Christian people. As St. Paul says, in speaking of the ministers of the Church, “Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.”

There are four notes or marks of the Church—the Church is One, Holy, Catholic, and Apostolic.

The Church is One, because there is none other, and because the faithful, who form the Church, are united to Jesus Christ, and so to one another, by the same Sacraments. The Church is One also, because she holds the same faith everywhere.

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The Rev. Vernon Staley: The Christian Way

The Church is Holy, because she is the home of the Holy Spirit, Who sanctifies her members by uniting them to Christ. The Church is Holy also, because she ministers the Holy Sacraments, or means of grace, which make us holy.

The Church is Catholic, because she is world-wide, and not confined to any one country, or nation. The Church is Catholic also, because she teaches all the truth revealed by God.

The Church is Apostolic, because she can trace her origin to the Apostles of Christ, and is governed by their successors. The Church is Apostolic also, because she preserves and teaches the Apostles' doctrine.

The Communion of Saints. The word “communion” means “fellowship.” The fellowship of saints rests upon the truth that the saints, living and departed, are united to Jesus Christ, and form His mystic body, which is the Church. By the word ‘saints,’ we understand ‘holy people’ ; and this term is applied in the New Testament to all Christians who have not lost baptismal grace. All Christians are saints, because they have been sanctified by the Holy Spirit in Baptism and Confirmation, and are bound to lead holy lives.

In later use, the term ‘saints’ is applied to the more distinguished members of the Church, who have departed this life, and are with Christ. The Church has thus specially honoured the Blessed Virgin, the Apostles, the Martyrs, and other great leaders of the company of the faithful. Certain of their number, and specially those named in the New Testament, we remember and honour on Saints' Days. The communion of saints also includes the faithful departed, now in Paradise, with whom we are in close relation: and we may pray that God will grant them refreshment, light, and peace. The term ‘saints’ is also applied in the Bible to the holy angels. Thus the communion of saints takes in the whole family of God in heaven, in Paradise, and on earth.

We believe that the departed saints pray for us who are still on earth; and we may ask God to grant us a place in their prayers.

In what way, or to what extent the saints are conscious of our particular needs, has not been revealed to us. That they love us, we are quite sure.

The Forgiveness of Sins. The forgiveness of sins proceeds from the love and mercy of God, and the merits of our Lord Jesus Christ. St. Augustine says that “sins are forgiven in the Church in three ways; in Baptism, in Prayer, and in the greater humiliation of Penance.” All sin, actual as well as original, is washed away in Baptism. By Prayer, he refers to the petition in the Our Father, “Forgive us our trespasses.” By Penance, he refers to Sacramental Confession with a view to gaining Absolution. Of each of these modes of obtaining forgiveness you will read later in this book.

The Resurrection of the body, and the Life everlasting. The two last articles of the Creed concern the things which come after death.

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DEATH is the separation of soul from body. We speak of death as 'passing away,' for in death the soul leaves the body. "Then shall the dust return to the earth as it was: and the spirit shall return unto God Who gave it." After death, the body turns to dust in the grave, and there sleeps, awaiting the resurrection at the last day. Death is the penalty due to sin, and the price which sooner or later every member of a sinful race must pay. Our first parents brought sin into the world, and death followed as a punishment. "As by one man sin entered into the world, and death by sin ; so death passed upon all men, for that all have sinned."

THE RESURRECTION is the rising again of the body in which the soul was clothed on earth. At the last day the soul will return from the intermediate state, or place of waiting, and re-enter the risen body. The resurrection of the dead will take place, through the power of Jesus Christ and of His Spirit.

The resurrection is necessary in order that the whole man, body and soul, may be perfected in eternity. We do good and evil with our bodies as well as with our souls, and "we must all appear before the judgment seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

JUDGMENT. In the hour of death, the soul goes before God for His judgment. Upon this particular judgment, the condition of the soul during the time of waiting, previous to the resurrection of the body, depends. The general judgment, in the presence of the assembled universe, will follow the resurrection of the dead. The purpose of the last judgment appears to be, that all may be satisfied as to the justice of the sentence of the Judge, and that the soul's degree of eternal bliss or woe may be settled.

HELL is the place and condition "prepared for the devil and his angels." Hell was never intended for man, and he can only arrive there through a wilful and continued rejection of God and goodness. St. Bernard has beautifully written, " What doth God hate or punish except self-will ? Let self-will cease, and hell will not be." It is certain that none will be doomed to such an awful destiny but those of whom our Saviour must say,— " They have both seen and hated both Me and My Father." Hell is the unending condition of those who are wilfully and finally rebellious and impenitent.

HEAVEN is the place and blessed condition of unending happiness in the Presence of God, and of His holy angels and saints. The happiness of heaven consists chiefly *in* the sight and possession of God,—the blest will " see the King in His beauty," and that for ever and ever. It consists also in an endless reunion with all we have loved below, who have died in grace, and in our being perfectly good and holy for evermore. All who depart this life in a right relation to God will be in heaven at last.

"ALL WHO
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To be continued



From the Parishes

St. Athanasius, Belleville



Father Jim Gibbons at the Baptism of Trent David James Phelan on Sunday, April 3, 2016.

Trent is the second grandson of Father Jim and Janice.

Parents of Trent are Kristen and David Phelen.



FROM THE
PARISHES

Resurrection, Walkerville

Requiescat in pace.

CHANTLER, Norma Heath(nee Niven)

April 29, 1938 – March 24, 2016

Survived by her husband of 58 years James Joseph Chantler.

Predeceased by her parents Alec and Mary Niven (nee Dixon) and her in-laws James and Winifred Chantler (nee Horton).

Survived by her three children; Father James Chantler (Mary), Heather Martin (Craig) and Heath Chantler (Krystyne).

She will never be forgotten by her grandchildren Danielle (Todd), James, Alec, Nathaniel, Claire (Amanda), Kiel (Aubree), Matthew (Sheena), Sadie, Sonny and the late infant Joseph; her great-grandchildren Mary Margaret (Jacob), Dana, Aaron and her great-great-grandchildren Relenna, Preston, Natalie, Danielle and Owen. Survived by her siblings Violet Hecnar (Steve), Betty Nehr (Mike), and siblings-in-law Janine (Alexander) and William Chantler (Donna) as well as several nieces and nephews. Special Aunt to Becky McKinley-Pietroangelo (Gino).

Predeceased by her siblings Robert, Isabel and Alexander and brother-in-law George (Beverly).

Family and friends are invited to the Walter D. Kelly Life Celebration Centre (1969 Wyandotte St. East Windsor 519-252-5711) for visitation on Tuesday, March 29, 2016 from 6-9 p.m.

The Burial Office will be taken by her son Father James in the funeral chapel on Wednesday, March 30, 2016 at 11:00 a.m. Interment at St. Mary's Anglican Church Yard at a later date. Memorial donations may be made to The Church of The Resurrection Walkerville or the Canadian Leukemia Research Foundation.

See more at: <http://www.legacy.com/obituaries/windsorstar/obituary.aspx?pid=179420224#sthash.PDoZhVhx.dpuf>



NORMA HEATH CHANTLER
APRIL 29, 1938—MARCH 24, 2016



Fr. Robert's Remarks

of Proverbs. Both touch on the notions of “paths” and “ways”. The Proverb speaks of “trust in the Lord”; the Psalmist says that his “hope is in you [the Lord].

From Proverbs are the words, “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. (Prov. 3:5-6 (KJV)). The Psalmist says, “Show me your ways, O Lord, teach me your paths; guide me in your truth and teach me, for you are God my Saviour, in the is my hope all day long. (Ps. 25:4-5 (NIV))

We do tend to get things quite backward. So often we get caught up in trying to be sensible about things. When we have done all that we can we then trust that God will look after the rest. He will, but had we trusted earlier He would have looked after that too. Sometime we fail to give God the chance. “Let God be God” I was told one time; “He has had lots of practice.”

I am reminded of a little poem called *After Annunciation* by Madeline L’Engle sent to me 15 years ago just a couple of days before Christmas by Fr. Don Malins. Madeline L’Engle wrote:

This is the irrational season
When love blooms bright and wild.
Had Mary been filled with reason
There’d have been no room for the child.

How much room have we in our lives?

L’Engle’s Annunciation poem has been sitting on my desk for these 15 years as a regular reminder that I need to trust God. I think that I shall forever be grateful to Fr. Malins for that little four line email.

“Irrational” is not always opposed to “rational” in the same way as “crazy” is to “sane”. Sometimes “irrational” or “non-rational” are just other ways of dealing with what God wants us to do. To be too “rational” about things can be, sometimes, a very good excuse for not doing precisely what God wants us to be doing.

No doubt I needed the reminder about trust once again. Thank you, Fr. Byron , once again for passing the message on.



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(PROV. 3:5-6)



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